A STELE FROM GEMEREK

GEMEREK'DE BULUNAN BİR STEL

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ÖZET

Sivas İli'nin Gemerek İlçesi'ne bağlı Hacıyusuf Köyü, Kasımbeyli Mezrası'ndan 20.10.2004 tarihinde Sivas Müzesi'ne Luvi hiyeroglif yazılı bir stel getirilmiştir. Stelin bazı parçaları kırık olduğu için eksiktir. Haçlı olan yüz, Bizans döneminde üzerine haç yapılmak sureti ile tekrar kullanılmıştır. Bu yüzdeki yazılar, Bizans döneminde tıraşlanarak yok edilmiştir. Yine de bu yüzün aşağı kısmında iki işaret kalıntısı günümüze kalabilmiştir. Yazıda, MÖ 8. yüzyılın sonuna tarihlenen bu stel ele alınmaktadır.

A BRIEF DESCRIPTION OF THE STELE

Location: Stele, Sivas Museum, no. 2004/24.
Discovery: The three pieces of the stele were brought to Sivas Museum on 20 October 2004 from the Kasımbeyli hamlet, Hacıyusuf village, town of Gemerek.
Description: Stele broken into three joining pieces, top missing, bottom preserved, three faces partially preserved.

Front (A) undecorated/uninscribed (erased?), on lower part three concentric rings enclosing Maltese cross have been incised. The front (A) side of the stele, which was seemingly reused in the Byzantine period, was destroyed by erasure. After this erasure only the traces of two signs appear under the Maltese Cross on the front today. The area which the Maltese Cross occupies was scraped away more than the other parts of this side, especially by contrast to the area with the traces of signs under the Maltese Cross, with the result that it appears more concave.

Left side (B) preserves fragments of one dextroverse line at the top and two lines at the bottom (dextroverse-sinistroverse). Right side (D) preserves three consecutive lines, dextroverse… sinistroverse+dextroverse…, below which is an uninscribed space, ½ line high, and the bottom of the stele. Since D ll. 2-3 run on, this indicates that it forms the left edge of the inscription (viewed from the reverse); B, last two lines also appear to run on, thus to mark the right edge of the inscription, and the bottom line at the bottom of the stele was the last line of the inscription. These observations suggest that the original inscription ran continuously over sides B, [C, reverse], D. Like all (?) Tabalian inscriptions it should have started upper right (side B) and run sinistroverse. This first line could (minimally) have been the line above the destroverse D I + B I which align. No trace of B2 sinistroverse is preserved but it would have ended as D2, continuing D3 dextroverse, aligning with B3, then descending to B4 sinistroverse and ending before the blank D4.

Dimensions: Total preserved ht. 1,41 m.; w. (side A), 0,47 m., max. w. preserved. (side D), 0,52 m.
Script: incised.
Sign forms: monumental *sà* (D3, also B1?), *sa* arch (D1, B3) but cf. normal linear *sa* (D2); forms most resemble those of TOPADA (*sa* arch, *wa*/*i*, *la*, *a*).
Peculiarities: *i*+*a* (B1), *li* (D1, cf. KULULU 4, A3), *na* ending in hand.
Word divider: one (D3).
Content: … offering of animals … protective curse(?).
Date: Late 8th century B.C. like other Tabalian inscriptions.

Transliteration:

…
D1, § 1. …] || (DEUS) ORIENS-*mi-sa-*'
§ 2' *hu-li-ia-ia-wa*/*i* REL-*sa* %o x™-x-*ní-*' x[…
B1. ….%o x™-[*s*]*à*-x *pi*?-*i*+*a*-[…] "PITHOS [… [B2-C2]
D2, § 1. x[…] IX (O[VIS])*ha-wa*/*i-na*?-' ("LIBARE") *sa-sa*$_5$+*ra*/*i-la-ti-i-*'
D3, § 2. *a*-[*w*]*a*/*i* ARHA || ("FLAMMAE") *ha-z*[*i*/*a*]*-nu-sà-ti-i*
§ 3. | *a-wa*/*i* ARHA ("EDERE") *a*+*ra*/*i*-x[… [C3
B3 § 1. …] REX-*t*[*i*-…] ("CA[ELUM)"] *ti-pa-sa-si-i-s*[*á*?]|
B4. (DEUS) x x […

Translation:

D1, § 1. …]east,
§ 2. who will contest …
D2-3, § 1. …] nine sheep they will offer
§ 2. and they will cause to …
§ 3. and […] eat up […

D1, § 2. *hu-li-ia-ia*(*-wa*/*i*): probably verb *huliya-*, 3 sing. pres., to be identified with *hu-la-i*(*a*)- ANKARA silver bowl, § 3, and Hitt. *hullai-*/ *hulliya-*, "contest, defeat."

B1 *pi*?*-i*+*a*-[…]: *i*+*a* apparently an archaizing writing; cf. normal late *ia* (D2, § 1, x2).

D2 § 1. (O[VIS])*ha-wa*/*i-na*?-': reading of M. Weeden. The *–na* shows a greatly exaggerated "hand" on its upper end, which is visible elsewhere in a modified form.
("LIBARE") *sa-sa*$_5$+*ra*/*i-la-ti-i-*': 3 plur. pres., see CHLI I/1: 270.
§ 2. ("FLAMMAE") *ha-z*[*i*/*a*]*-nu-sà-*: verb otherwise unknown, presumably parallel to (FLAMMAE) *kinu*(*sa*) - for which a meaning "burn" (sacrificial beast(s)), linked with "offer", has been inferred (CEKKE 1, §§ 4-5, see CHLI I/1: 147).
§ 3. ("EDERE") *a*+*ra*/*i*-x[…] : not the obvious, but probable, order of reading, giving
a+*ra*/*i*-<*ada-* "eat"; expected 3 plur.pres., but the following sign not clearly identifiable.

B 3. ("CA[ELUM)"]) *ti-pa-sa-si-i-s*[*á*?]: uncertain whether this inscription uses *sá*, but in the comparable SULTANHAN *sá* does alternate with *sa*. Collation did not confirm the reading.

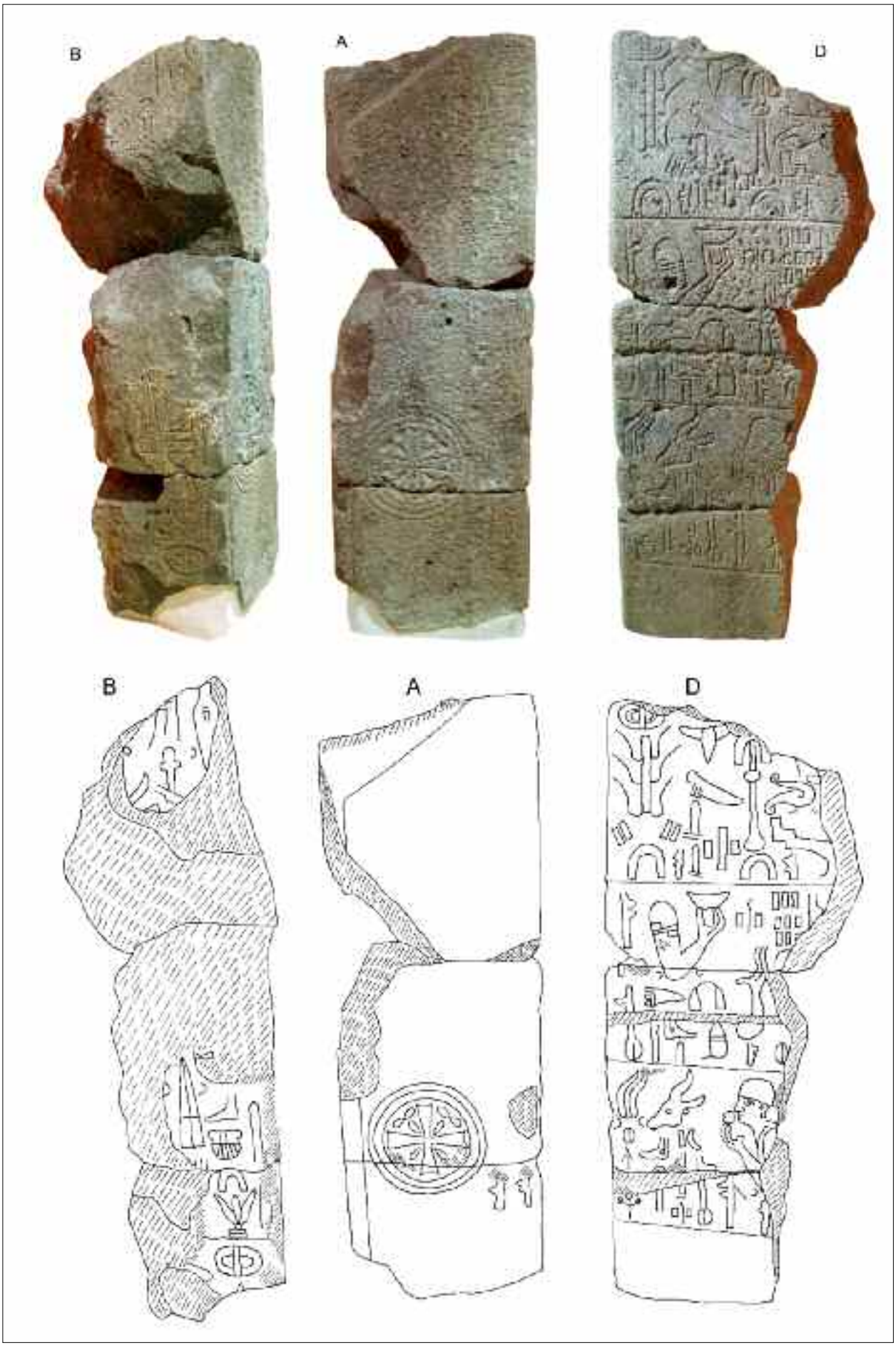
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B
A
D
B
A
D